THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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From the Recorder and Telegraph.

LETTER FROM THE EAST.

By the kindness of an obliging correspondent, we are enabled to lay before our readers the following letter from the Rev. Mr. Goodell, which, we are persuaded, will be found interesting. Beyrout is situated at the foot of Mount Lebanon, and contains about 5000 inhabitants—the station of Messrs. Goodell and Bird.

Beyrout, August 25, 1824.

My dear Brother,—Our heavenly Father has dealt very kindly with us, since we left our country and our father's house. He has indeed led us by a way that we knew not; but it has been a good way,—attended with less difficulty than we had reason to expect. We have had our privations and our fears; but, when we think of the patriarchs, and the primitive Christians, and especially of the Son of God and the son of man's not having where to lay his head; we ought rather to be ashamed, that we have so many comforts, than to complain that we have so few. I am persuaded, that we have suffered far less in Syria, than the French and Italian families who come here for the sake of lucre. All this they suffer without one repining word; and it is to be feared, without the consolations of religion. Shall we not then be ready, if called to it, to make great sacrifices for an object infinitely worthy of any time, expense, effort, danger or temporal pain. We ask your prayers, that if we are ever counted worthy to suffer tribulation and shame for the name of Jesus, we may have grace to say with Paul, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong."

It is now more than six months since we have had any intelligence from America, and we begin to desire earnestly to "know your affairs;" whether the churches "walking in the fear of the Lord and comfort of the Holy Ghost, are multiplied;" or whether "iniquity abounds and the love of many waxes cold."—Supposing, my dear brother, the Saviour should dictate such a letter for your church, as he did for the seven churches of Asia, in which he should express his very feelings, and tell you plainly what he thought of you, what he saw in you which he approved, and what that he condemned,—what think you, would be the substance of the letter? Will you, on some suitable occasion, ask your church, whether they think the Saviour has "a few things" against them, and what they think those "few things" are. And if you think it proper, will you suggest to some of your brethren in the ministry, to preach on this subject, and to point out to their churches "a few things," which they have reas-

on to believe the Saviour would say he had "against them," if he should write to them from heaven? What if every minister in the country should do this, and what if every church should reform in regard to the "few things" pointed out to them! would not the standard of piety be greatly elevated and Christ greatly honored? would not the voice of thanksgiving and praise be heard on the earth? would not the people of America be in deed and in truth, "the holy people, the redeemed of the Lord," and would not "all that see them acknowledge them, that they are the seed which the Lord hath blessed?"

Messrs. Fisk and King spent six weeks with us in the spring. It was a pleasant, and I hope a profitable season to us. They are now gone down to Damascus—from thence will go to Alleppo—will then return here and prepare for another winter's campaign at Jerusalem. If you hear that we are in prison, you must not be troubled; but pray the more for us, and send out additional labourers. Twenty-four Spanish priests, with sixty thousand Spanish dollars, have just come to oppose us. If poor Spain can do all this to increase the darkness, how much ought America to do, to diffuse the light!

I have the happiness to inform you, that I have established a school which now consists of thirty-eight scholars, and is daily increasing. It is entirely under our direction.

The Lord Jesus be with thy spirit.

Yours affectionately,

W. GOODELL.

A BENEVOLENT LADY.

Two years ago, says the Charleston (S. C.) Intelligencer, it was stated in this paper that an elderly lady from the country, had "called upon one of our citizens, and inquired if she might be permitted to cast her mite into the treasury of the Lord; saying, that although it was with her the eleventh hour, and she felt humbled that she had stood so long idle, she wished still to do some good before it should be too late. After inquiring into the objects and regulations of the several benevolent societies, she became a life member of the Tract Society, and the Female Domestic Missionary Society, by paying to each the sum of $20, and gave $10 as a donation to the Ladies' Benevolent Society, with a promise of $50 the next month, to constitute her a life member. She added, that she did not intend to stop here, having appropriated a certain portion of her income to benevolent purposes as long as she should live. This lady stated, that she had been excited to do something in this way, by learning from periodical publications and tracts, a little of what was going on in the world." We rejoice to say that the life of this aged lady is still prolonged; and that, without ostentation or pride, she continues to appropriate a large portion of her income to objects of religious charity. She has lately been in this city on this errand of love. We know not the extent of her donations, but we do know that she has contributed to the Charleston Religious Tract Society, $10; to the Ladies' Benevolent Society, $40; to the Female Domestic Missionary Society, $30; and $25 for educating young men of piety for the Gospel Ministry. This lady is so deaf that she cannot hear persons in ordinary conversation; and, as she lives more than 26 miles from any post-office, her opportunities of obtaining the religious intelligence of the day are extremely rare. And it is highly probable, that, from her extreme deafness, she cannot hear a minister while delivering a sermon. Yet with all these disadvantages, that ardour, with which she sat out two years ago, is unabated. Let those who do not labour under such disadvantages, *go and do likewise*. We have no reason to believe, from her

appearance, that the lady who thus contributes so liberally, is wealthy.

CHEROKEE MISSION.

Extract of a letter from Mr. ISAAC PROCTOR, *to one of the Editors of the "Geo. Missionary," dated Hightower, Cherokee Nation, Dec.* 17, 1824.

I address a few lines to you, giving some information relative to the Church and School at this Mission Station, which I doubt not will be gratifying to you.

In October, 1823, the Church was organized, consisting of six members. During the winter following it is believed that the Lord Jesus condescended to pass this way by his awakening, quickening, sealing Spirit. Many were aroused from their death-like slumbers, and cried for mercy. In April there were 16 adult natives baptized, 15 of whom have since been received to the holy communion. Among these, one is the head chief of the district. After the adults were baptized, there were 25 children solemnly dedicated to God by baptism.

The walk and conversation of these native members have been such, since they united with us, as greatly to strengthen us in the belief that they have really passed from death unto life.

There are two candidates for communion and two for baptism. Our meetings are well attended, and appearances are quite encouraging.

The school is very promising, but there has not been so large a number as was at first anticipated. Some local causes have confined the number to about 30. The parents are anxious to have their children educated, and the children are anxious to learn. Nearly half of the scholars can read and spell with ease. The scholars are very becoming in their conduct. They are obedient, peaceable, kind, affectionate and studious. We have three very interesting, promising girls in the family. Two can read readily in any book, and spell almost any word put to them; and but a little more than a year and a half since, neither knew a letter of the alphabet. Several of the scholars have paid attention to writing, and can now write quite a legible hand. They can understand considerable of the English language, and they are now beginning to speak it.

There has been a great change wrought here. The Lord has done it, and it is marvellous in our eyes. Two years ago, no native could be found here offering an acceptable sacrifice unto the Lord; but now many families around us commence and close each day with prayer and praise. Could infidels, opposers of Missions, and those who laugh at the doctrine of regeneration, visit this place and hear those, who a short time since, were enveloped in darkness, and daily indulging themselves in the most detestable vices, now speaking boldly in the name of Jesus, and exhorting all around them to forsake their sinful practices and fly to Jesus for safety; and could they witness with what reverence they address the Throne of Grace, and with what solemnity they sing the songs of Zion, they doubtless would return *smiting on their breasts.*

We feel quite happy, contented and at home among this people. We have some privations and hardships, but we wish not to consider them any thing; nor even to count our lives dear unto us, if we may but be instrumental in any degree of winning souls to Christ. O, bear up our feeble hands by frequent, fervent prayer, and let us all pray that the Lord would arise and make it a short work.

MISSIONARY ANECDOTE.

The following interesting anecdote is from the journal of a Missionary at Green Bay, Michigan Territory.

"One day, as I was telling the children the importance of being prepared for death, which was the certain fate of all, while life was very uncertain, a lad asked in a low tone when he should die?—I answered it was unknown to me, but was perfectly known to God, who is the sustainer of our lives and the father of our spirits. I then endeavoured to impress upon them the importance of prayer. The Lord's prayer was then repeated to them, and they were told it was the best of prayers, as it was first used and recommended by the Saviour of the world,—and that it specified all for which it was necessary for us to pray, both for soul and body. They were told that all good people and children prayed to God both morning and evening."

The boy related to his grand-father all he had heard, and continued from day to day his entreaties to have him pray, and observed to him, "you cannot be good unless you pray." At length the old chief called, and informed me of his desire to hear what we must say when we supplicate the Great Spirit. The Lord's Prayer was repeated to him, and he continued for several days, often calling with a view to hear that prayer repeated to him.

The boy at length came to me, with his countenance expressing the greatest joy, saying, "my grand-father is good now." Why? said I. He answered, "because he prays." And what does he say when he prays? "He says, 'O Father, thou dwellest in the highest heavens.'" Here he paused —What else does he says?—"Let thy name be great in all the earth."—What else? "Let thy chieftainship be over all the world—let thy will be on earth, the same as in heaven." I asked the boy what made him so rejoiced? "Because," said he, "my grandfather will now be a good man, and when he dies he will not go to a dark place, but to that country where the light is very bright, very bright indeed!"

I was quite agreeably surprised at the language of the child, and almost ready to conclude that his tender heart had been illuminated by him who has declared that he is "the light of the world."

MACKINAC MISSION

Extract of a letter from one of the Teachers at Mackinac, to one of the publishers of the Western Recorder, dated Jan. 21, 1825.

"Our prospects are indeed flattering and animating, and our hopes are raised very high. The mission family now embraces 46 interesting children, who have been gathered from various parts of this moral wilderness, to be made subjects of our instruction, and, as we hope, heirs of divine grace. Our school now embraces rising of one hundred children, who would in a great measure be destitute of all moral and religious instruction, were it not for the influence of the Mission. Our Sabbath School presents also an interesting picture. It now consists of about one hundred and twenty children, who formerly indulged in all the vices and corruptions to which their inclinations led them, and besides this, all the weight of character and influence, moral and religious, is turned in favor of the Sabbath Schools.

"The Lord is also visiting us with special tokens of his favor and mercy. Within a few months, the attention of a number has been called up to the concerns of eternity. Two Indian women and one soldier in the garrison have been made hopeful subjects of divine grace. Two of our girls in the Mission family are very much alarmed about their souls, and anxiously seeking the way of eternal life. We therefore solicit, in view of all these considerations, a supply of Parmele's Questions on the New-Testament. We are also in want of six or eight copies

of Nettleton's, or the Hartford Collection of hymns, for which, could we be supplied by the friends of Missions, we should consider ourselves under great obligation.

LONDON MISSIONARY SOCIETY.

Letters from some of the stations of this Society, beyond the Ganges, appear in the Missionary Chronicle for March. A letter from the Rev Messrs. Humphreys and Collie, to Dr. Morrison, dated at Malacca in March, 1824, mentions that the Students in the Agglo-Chinese College are making gratifying progress. The first class is getting on in Grammar and Arithmetic, and are copying and committing to memory a compend of the Doctrines of the Gospel in English and Chinese, and devote a part of their time in making translations from one language to the other reciprocally.—The other classes are engaged in reading, writing, and translating the two languages.

Including ten who come in the evening, the College has 36 students.

The following account is given of the schools:—

"Our Chinese schools are just opened for the year, and our prospects in this department were never so bright at any former period. We have been induced to open two new schools this year, one in Malacca, containing 30 scholars, and one at Bata-Brundum, containing 13; the latter school will occasion the Society no expense. The old *Seen Sang*, who taught the Chinese school in the Company, is about to return to China, and we have obtained a teacher who is considered the best in Malacca; he has seventy in his school, and might have more. The whole number of the Chinese youths in the Mission schools is upwards of 200; nearly double the number we have ever had before.

"The reading and explaining of Chinese books in the Temple is still continued, and there is frequently a considerable number present."

The writers mention that they have distributed tracts and Scripture selections on shipboard and in the native vessels in the roads of Malacca, with flattering prospects, that they continue their visits to the Chinese settlements around them, distributing tracts and other publications, and that by these means the inhabitants of the largest of these towns have been induced to petion for a school.—*N. Y. Reli. Chron.*

SOCIETY ISLANDS.

Monthly Concert in Boston.—This meeting for the month of April, was rendered more than commonly pleasant and attractive, by the presence of the Rev. Mr. Ellis, lately from the Sandwich Islands.

Mr. E. having, prior to his removal to Oahu, spent six years in the Society Islands, gave on this occasion an account of the character and condition of their inhabitants, previous to the introduction of Christianity; and followed it by a statement of their present situation, under the influence of Christian principles and habits, and the fruits of civilization, introduced by missionary effort.

"They now enjoyed, as heretofore, the same healthy climate, the same fertile soil, and the same picturesque and romantic scenery; but instead of the lowly and miserable hut, they now possessed comfortable and substantial cottages, with roofs well thatched, and walls plastered with lime made of the coral, which they plunged into the sea to obtain. Every station now contains two or three school houses, and a meeting house, which is usually large, often from sixty to a hundred feet in length. Men and women now appear decently and properly clad; industry generally prevails; tyranny is abolished; the lives of children are spared; families live together in the most per-

fect happiness; sick relatives and friends are visited and assisted, and charitable societies are formed for this purpose: sorcery and poisoningexists only in memory; sobriety now bears more universal rule than intoxication once did; their government is established on Christian principles; courts of justice and trials by jury are now in successful operation; the power of the king is limited, and wars are almost unknown; idolatry is totally abolished; the stones which once formed their heathen temples, are now used to build churches, conserated to the living God. There are now about twelve thousand persons able to read understandingly —three thousand children are under instruction, and all the books used in schools are derived from the Scriptures. Twenty eight houses of public worship are already built, and are visited by large congregations. Secret prayer is performed by all, and family worship is instituted and sacredly observed. Prayer meetings and Sabbath Schools are formed and universally encouraged; eight thousand persons have been baptized; eleven churches formed, containing in all two thousand members; and the ordinance of the Lord's Supper is administered on the first Sunday in every month.—Several of the adjacent islands have been visited by natives, and an apparent moral change has marked their course." *Ib.*

IMPROVEMENTS AT BETHELSDORP.

Bethelsdorp, a Hottentot Settlement of about 1200 persons, is situated 500 miles east of Cape-Town in South Africa. The London Missionary Society established a Mission here in 1802, which has been attended with great success. Multitudes of these degraded people have embraced christianity, and have honoured their profession. Their improvements in civilization and the arts, as stated in a letter from the Superintendant of the civil concerns of the Institution, dated Sept. 8, 1824, and published in the London Missionary Chronicle for Febuary, are truly surprising.

The Hottentots, he says, are becoming more and more industrious. Buildings have been erected, and are erecting, such as many around us never expected to see. The Sabbath schools continue to flourish; the adults as well as the children are making great progress; a great interest is taken by them and glorious results are anticipated. Opposite to the new Church, is a fine stone building, erected by the Hottentots, which measures sixty feet by twenty, for a school-house, where the children are taught daily in the *English* language, and make great progress. Near the church stands also a work-house for the poor, built by the Hottentots. For the aid of these a collection is taken up at the chapel door every Lord's day. The blacksmith shop which is 60 by 20, contains six forges, a brass foundry, and other requisites for carrying on extensive business. Mr. Arnot, who has the management of it, has eight Hottentot apprentices. There are likewise several Hottentot apprentices and journeymen to the shoemaking business. Around the settlement are several respectable cottages: and a road has been made to the gardens in the vicinity, which are improving in their appearance. The Hottentots of Bethelsdorp have purchased a number of farms near the settlement; and when the letter was written, they were contracting for one, at the price of 5,500 rix dollars.—*Fami. Visi.*

From Africa.—It is gratifying to observe the friendly dispositions entertained towards our African colony, by the government of Sierra Leone. The following letter from Mr. Macauly, the Chief Justice of that settlement, to Mr. Ashmun, the Agent of our Socie-

ty, bears testimony to the liberal and truly honourable spirit which prevails there: *Nat. Int.*

SIERRA LEONE, MAY 18, 1824.

Dear Sir: I laid the letter you sent me before the members of this government, who have authorized me to say, *that colonial craft belonging, bona fide, to the inhabitants of your settlement,* will be allowed to bring African produce to this colony, and to take away merchandize in payment, *without harbour dues or duties.* They must, however, be careful not to import American produce.

K. MACAULEY.

UNIVERSITY AT GOTTINGEN.

The celebrated University at Gottingen, at its very commencement, was better endowed, and had a larger number of students, than Harvard or Yale at this day. It has now, besides private instructors, about 40 professors, who give more than a hundred courses of lectures each session, or *semestre.*— Its botanical garden, museum of natural history, anatomical establisnment, observatory, &c. are the best in the world. Its library, which is arranged in philosophical order, and at all times accessible on the most liberal terms, consists of 200,000 volumes, and did at one time, by the addition of the libraries of two suppressed universities, which were afterwards restored, amount to 400,000 volumes. It has generally about 1500 students, drawn thither by its splendid endowments, not only from its own vicinity, but from various parts of the world; and the literary ardour of the students is proportioned to their numbers and advantages—the most of them studying fourteen hours a day, with an enthusiasm unknown at any American college. And yet this University, eminent as it is, is not the growth of centuries, but was founded later by a hundred years than Harvard College.—*Conn. Jour.*

HORRORS OF WAR.

An interesting work has lately been published in Paris, by Count Segur, entitled, A History of Napolean and the Grand Army, during the year 1812. The following extract, which refers to the sufferings of the French army during its campaign in Russia, exhibits a graphic description of one of the most appalling scenes in military history:— *N. Y Observer.*

"The winter now overtook us; and by filling up the measure of each individual's sufferings, put an end to that mutual support which had hitherto sustained us. Henceforward the scene presented only a multitude of isolated and individual struggles.— The best conducted no longer respected themselves. All fraternity of arms was forgotten, all the bonds of society were torn assunder—excess of misery had brutalized them. A devouring hunger had reduced these unfortunate wretches to the mere brutal instinct of self preservation, to which they were ready to sacrifice every other consideration; the rude and barbarous climate seemed to have communicated its fury to them. Like the worst of savages, the strong fell upon the weak, and despoiled them; they eagerly surrounded the dying, and often even waited not for their last sigh before they stripped them. When a horse fell, they rushed upon it, tore it to pieces, and snatched the morsels from each other's mouth, like a troop of famished wolves. However, a considerable number still preserved enough of moral feeling not to seek their safety in the ruin of others, but this was the last effort of their virtue. If an officer or comrade fell alongside of them, or under the wheels of the cannon, it was in vain that he implored, by a common

country, religion and cause, to succour him. He obtained not even a look; all the frozen inflexibility of the climate had passed into their hearts; its rigidity had contracted their sentiments as well as their features. All, except a few chiefs, were absorbed by their own suffering, and terror left no place for pity. Thus that egotism, which is often produced by excessive prosperity, results also from extreme adversity—but in which latter case it is more excusable; the former being voluntary, the latter forced; one a crime of the heart, the other an impulse of instinct, and altogether physical: and, indeed, upon the occasion here alluded to, there was much of excuse for to stop a moment was to risk your own life. In this scene of universal destruction, to hold out your hand to your comrade or your sinking chief, was an admirable effort of generosity. The slightest act of humanity was an instance of sublime devotion.

"When unable, from total exhaustion, to proceed, they halted for a moment. Winter, with his icy hands, seized upon them for his prey. It was then, that, in vain, these unfortunate beings, feeling themselves benumbed, endeavoured to rouse themselves.—Voiceless, insensible, and plunged in stupor, they moved forward a few paces, like automatons; but the blood, already freezing in their veins, flowed languidly through their hearts, and mounting to their heads, made them stagger like drunken men. From their eyes, become red and inflamed from the continual view of the dazzling snow, the want of sleep, and the smoke of the bivouac, there burst forth read tears of blood, accompained by profound sighs; they looked at the sky, at us, and upon the earth, with a fixed and haggard stare of consternation; this was their last farewell, or rather reproach to that barbarous nature that tortured them. Thus dropping upon their knees, and afterward upon their hands, their heads moving for an instant or two from right to left, while from their gasping lips escaped the most agonizing moans; at length they fell prostrate upon the snow, staining it with a gush of living blood, and their miseries terminated. Their comrades passed over them without even stepping aside, dreading to lenghten their march by a single pace; they even turned not their heads to look at them, for the slightest motion of the head to the left or to the right was attended with torture, the hair of their heads and beards being frozen into a solid mass.

"Scenes of still greater horror took place in those immense log houses, or sheds, which were found at certain intervals along the road. Into these, soldiers and officers rushed precipitately, and huddled together like so many cattle. The living, not having strength enough to remove those who had died close to the fire, sat down upon their bodies, until their own turn came to expire, when they also served as death beds to other victims. Sometimes the fire communicated itself to the wood, of which these sheds were composed, and then all those within the walls, already half dead with cold, expired in the flames. At Jouranoni, the soldiers set fire to whole houses, in order to warm themselves for a few moments. The glare of those conflagrations attracted crowds of wretches, whom the intensity of the cold and suffering had rendered delirious: these rushing forward like madmen, gnashing their teeth, and with demoniac laughter, precipitated themselves into the midst of the flames, where they perished in horrible convulsions. Their famished companions looked on with affright, and it is but too true that some of them drew the half roasted bodies from the flames, and ventured to carry to their lips the revolting food."

THE LUMINARY.

LEXINGTON:
WEDNESDAY, MAY 18, 1825.

ON LONG SERMONS.

There can scarcely be a greater literary error, than this,—that lengthy discourses are, for the part, a proof of fertile genius, of deep research, or of extensive information. They are indeed almost ever perhaps, to be regarded in the opposite light—as evidence of poor genius, or of shallow inquiries and a small amount of knowledge. We know indeed, what Addison long ago said of *the reduction of books to their quintessence;* a process, before which folios would shrink away—shelves almost vanish—and authors sink into Lilliputian stature, or become "utterly annihilated."—And Addison was right. And if he was right; what masses of folly must be contained upon the shelves of Libraries, and what worlds of nonsense, or something bordering on nonsense, must the meagre genius of this world have produced?

And in relation to sermons. These are on a footing with the mind's other productions. Becoming very long,—they bear the marks of weakness or of folly. Their tendency is—to make an audience drowsy,—in the place of awaking them to the consideration of the most solemn subjects—the recollection of their state, and eternal interests.

A circumstance recently occurred, worthy, perhaps, of the attention of sermonizers.—A young clergyman delivered a discourse, extempore, which, from its length, wearied out his hearers. He was astonished to hear his friend say that the discourse had been an hour and a quarter long. He sat down and wrote out this same discourse—and on the ensuing sabbath delivered it, thus studied. It was extended but to some forty minutes;—and yet (repetitions and prolixity apart) it contained more than it had done on the previous Lord's day, when it was but an extemporaneous effusion.

The earnest request, then, of a certain deputation from a congregation to their pastor, in one of the Southern States—was good,—that he should study his discourses better—and make them shorter, by one half or more;—for, hitherto they had occupied nearly two hours, in the place of one.

A short sermon does not fatigue attention. It is easy to be recollected. It is not likely, by divisions and subdivisions, to distract the mind:—It is accommodated to the sinful impatience of men. And although there was some excuse for the Frenchman's lengthy epistle—because he "had not time to prepare a short one:—yet for many of our clergy, who prefer fatiguing their flocks with long harangues, rather than themselves with long study—we are not prepared with a very satisfactory apology.

Perhaps, however, we may extenuate—if we cannot excuse. The clergymen are probably poor. They are compelled to devote much of their time to secular pursuits. Time is not allowed them by the pressing calls of domestic exigency, to prepare for the sacred desk. They cannot well bear—to look on suffering wises, and ill-fed children. They are compelled to bring forth these "things new and old," undigested, and encumbered with rubbish,—rather than *starve*, together with the families whom they love.

Perhaps, too, there is yet another apology. The auditors of these clergymen may be averse to logic. They may have no relish for the "quintessence" of things. Their undisciplined minds, their untutored attention, may not be very patient of being held down

to the mere "matter in hand"—rather than be allowed freely to expatiate on "things by and large."

The remedy then, is, books, and the study of books, on the part of hearers, as the well of the speakers.

What a noble custom is that which prevails, we are told, in New-England; the custom for members of congregations, to take their Bibles regularly to church, that they may follow their preachers in the whole course of their comments, and applications of Scripture.....Among such a people—almost the loosest sermonizer must presently be compelled to adhere to his book, and to his text. He must abstain from digressions. He must have point, method, substance, conciseness, pervading his discourses. He must beware of preaching any thing but sense, if not piety, to a people so much awake, so prone to thought, so attentive to all of his progress through his subject.

Short sermons then are desirable. So are hearers who take heed "how they hear." So are ministerial support, and all the circumstances favorably to studious habits, on the part of those who minister in holy things.

And when shall we have all these things thus amongst us? This is not for us to say.

THE LEXINGTON CHRISTIAN LIBRARY.

This institution, to which we alluded last week, is under the care of a Committe, who judge of the worth of the books which are presented. This Committee does not reject a book, because it is averse to their own sectarian views, but only for weakness, or for heresy. The object is to have good books, books which will be the means of the dissemination of truth, books that will have no tendency to keep up a sectarian spirit, but whose tendency it will be to diffuse genuine Christianity.

The books which this Committee would prefer to all others, of course, are religious books. Yet they will accept of other works, such as will favor useful knowledge, of those persons who desire the advantages of this institution themselves, or who are friendly to its objects.

Doubtles, it is altogether desirable that such Libraries as this, should every where be established.

Those who wish to contribute books to this Library, will present them to Mr. L. M'Cullough, who has the care of it.

For the Western Luminary.

CENTRE COLLEGE.

We are happy to have it in our power to announce, through your columns, to the public the present flourishing and prosperous condition of this infant Western Institution. Its Spring Session opened on the first Monday of this inst. with an increased number of students; and from the information received from different parts of the Union, many more are expected in the course of a short time.

The Principal of this institution, is not a superficial, glossy, displayful scholar, but he is profound, thorough, and practical, and is well calculated to govern a literary establishment; his industry and preseverance can be surpassed by none,—his lessons and example of morality, economy, and seriousness cannot fail to have an extensive influence on the youth who may be placed under his care.

The other Professors in Centre College are solid, practical scholars, of industrious, and persevering habits, who feel a deep and lively interest in making every student in the institution a solid scholar, and a useful member of society.

The Board of Trustees placed over this institution is not surpassed by any board in the United States for literature, vigilance, virtue, and sterling independence: it is composed of such

men as the Honourable Judges Boyle, Ousley, M'Kee, Montgomery, the Lieut. Governor, &c. &c.

This institution has many advantages: it is placed in the centre of the state, and of a rich and dense population, in one of the most healthy regions of the world, where the habits of the people are free from dissipation and idleness, and their manners polished and dignified. The prices for boarding, including lodging, fuel, light, and washing, and the highest branches taught in the institution, are one hundred and fifty Commonwealth dollars per annum to each Student. Here then the rich and the poor, may with ordinary exertions, educate their sons. This institution, will no doubt, in a very short time be furnished with a more extensive library and aparatus. The means of rendering it a permanent and an immensely valuable college, are daily increasing; and many, very many, of our western citizens are beginning to look to it as the fountain from which their sons shall receive that tuition, which shall make them not only scholars, but practical and useful members of society. The above remarks are made by

A friend to sound learning.

Communicated for the W. Luminary.

DIED,

On the 5th inst. in this neighbourhood, Miss CHARITY CROSS, daughter of Mr. John Cross. She had laboured under a pulmonary complaint for the last twelve or eighteen months, during which time she suffered much, and was often reduced very low. Previous to her afflictions, she was, occasionally, seriously impressed with the important concerns of eternity; which impressions were only transient. Very shortly afterwards, *her convictions of sin, of righteousness, and of judgment,* became deep and pungent; and although she had been moral, and discreet, from her infancy, she complained much of the hardness and deceitfulness of her heart, and was often brought to say, "will God have mercy on such a sinner as I am?" She was much engaged in reading her Bible, in prayer and meditation. Some two or three months before her death she was visited by a minister of the gospel, who conversed with her, *particularly,* on the subject of her religious exercises; she declared to him, in the most unreserved manner, her entire confidence in the merits of Christ Jesus the Lord, for salvation; and in him alone she assured him could she trust her soul. She stated that she often had great fear about her acceptance with God; and asked with manifest solitude, whether a *real* christian had at some periods more enlarged and soul comforting views of Christ, of the Scriptures and of thepl an of salvation than at others; and when answered in the affirmative, she calmly replied "*that is my case.*" Her disease continued to increase; and her piety and resignation to the will of Heaven seemed to grow in proportion to her rapid advances to the *house appointed for all living.* On the morning before her death, she was manifestly *much* worse, and the evidence was conclusive to herself and to her friends, that she had but a very few hours more in this world; O! what a solemn moment was this to her! death, that awful king of terrors, looking her full in the face, an endless eternity just before her, and in a few minutes more to bid a final adieu to every thing earthly. In this awful crisis, she was unmoved, unalarmed, (not with stupidity,) she was full of quick sense, her mind was clear, her confidence was strong in the Lord. When noticing her afflicted parents weeping around her she used every effort to console them; assured them and her friends that she in a very short time would rest *in the bosom of Jesus,* that death had no terrors to her. She was calm, collected, firm and joy-

ful, in prospect of death and judgment. A very short time before her death, she called her aged and afflicted weeping father to her sick and dying bed. She embraced him and said, "O! father, I am now about to leave you, grieve not for me, *but O! remember the excellencies of the religion of Jesus Christ; tell all my friends that religion is the one thing needful*; tell them that it is that alone which can destroy the fear of death; recommend Jesus Christ to them." Her strength failed, and she very soon fell a sleep in Jesus, who

"—— can make a dying bed,
"Feel soft as downy pillows are,
"While on his breast I lean my head,
"And breathe my life out sweetly there."

Miss Charity Cross was amiable, she was intelligent, she was *pious;* she died *triumphantly*, and is gone to her Father's *house* above, O! "let me die the death of the righteous and let my last end be like his."

Reader, pause, and ask thyself solemnly this question: had I died on the night of the 5th inst. where would my soul now be, would it be in Heaven or in Hell? Prepare to meet thy God, *for thou shalt die and not live.*

A friend of the deceased.

FOR THE LUMINARY.

The wilderness in blossom,—or the Church in Indiana.

The land which long sat in darkness now receives the light, and unto *her poor* the gospel is preached.

The Salem Presbytery has lately ordained Mr. George Bush, and installed him Pastor of the congregation of Indianapolis. The Rev. John F. Crow preached the ordination Sermon. The Rev. John M. Dickey presided and gave the charge to the pastor, and the Rev. Isaac Reed, gave the charge to the people. This was on the 5th of March.

And on the 13th of April the same Presbytery ordained Mr. Baynard R. Hall at Bloomington, and installed him Pastor of the congregation at that place. The meeting was held in the State Seminary, in which Mr. Hall is principal Professor. The Rev. Isaac Reed preached the ordination sermon, the Rev. Wm. W. Martin presided and gave the charge to the pastor, and the Rev. John M. Dickey gave the charge to the people. Besides these, the same Presbytery has three appointed intermediate sessions, in as many different places, for the purpose of ministerial settlements and ordinations. The Lord is visiting us in mercy and in kindness, and we will rejoice and be glad in his name. "Sing, O barren, thou that didst not bear; break forth into singing and cry aloud —Enlarge the place of thy tent and let them stretch forth the curtains of thy habitations."

Besides the above to justify the title, which stands at the top of this letter, there are three places, which are and have been *specially* visited by the Holy Spirit since the meeting of Synod last Oct. One of these is a settlement along the State line, and on the West side of the Wabash River, a little below Terra Haute. *There* has been a great work. When it commenced, there was a little church with only 9 members. It had one elder, and no meeting house. On the 11th. of Oct. last 5 persons were admitted to membership in it, and so great has been the work that the church now reports 49 in communion, and only 7 received by letter. This church, like most of our churches, is vacant, and has only occasional ministerial supplies. They have also built a meeting house. The other places which seem to be revived, are the church at Washington, and also the church at Paris; the latter is between 20 and 25 miles West by North from Terre Haute. The Salem Presbytery

now reports, to the General Assembly, 9 Ministers, three Licentiates, and 37 Congregations. There are also 6 churches in the state not within the bounds of our Presbytery. We only need the Divine Spirit's blessing, the grace of the Head of the church with his people, and some ascension gifts of the Lord Jesus, to make us beautiful as Lebanon, and fruitful as Carmel. We have divided our State into about 15 Missionary districts, and we have some churches organized in nearly all of them. We have a Missionary Society, which is to hold its third Anniversary meeting at Vincennes the 5th and 6th of next August. May the Lord be our helper, and send us labourers to his work. "Lift up, O ye disciples of Immanuel, lift up your eyes, and look on the fields, for behold they are white already to the harvest." If the Editors of other Religious papers shall please, the writer requests them to publish this, that it may be every where read.

ISAAC REED.

Cottage of Peace, April 15th, 1825.

MISCELLANEOUS.

Communicated for the Luminary.

Is the mind of man so constituted, as to be affected by the objects it contemplates? Does it experience emotions correspondent to the beauty, order, and sublimity of the scenes that are presented to its view? Does it by a principle of assimilation partake of the qualities and characteristics of those scenes, whether real or fanciful? Say not, then, that the man of refined taste, of exquisite sensibility, and of a lively and fruitful imagination, is a stranger to happiness. For by means of conception, a property of the mind, he carries in his soul an exact transcript of creation a transcript of all the objects of perception, with any of which he can at pleasure amuse himself, and from which, by aid of the imagination, selecting and combining materials, he can form a new creation of his own, and increase and multiply to any extent, the sources of mental enjoyment. Satiated with the transcripts of nature's scenery, or the scenery of this world,—he can escape to other worlds, the regions of fancy, which are characterized, by the utmost order and harmony, and there regale himself with scenery more perfect—more sublime—more exquisitely beautiful and enchanting.

He is evidently never less lonely, than when alone. For he carries with him a living portrait of creation, and possesses innumerable sources of amusement.

Is he pained by the unreasonableness and inconsistency of men, which he witnesses by mingling with society? He delights to be secluded from the multitude, to return within himself, and dwell upon his own conceptions. In some sacred retreat, shielded from the impertinent gaze, and the envious scrutiny of man, he can then analize the world, he can survey human life in its full extent, he can trace the latent springs of action, can deliberately observe the various traits of character that are developed in different circumstances and conditions, and fix in pleasing contemplation upon those models of excellence, that are formed to the standard of perfection.

Does darkness brood the earth—do the elements rage in wild commotion—midnight storms beat upon his mansion—and furious whirlwinds roar frightfully along? He is tranquil and serene; surveying the lineaments of smiling nature, in all their variegated beauty and magnificence.

Now reclining in some fragrant shade, beside a meandering, transparent stream, he watches the quick and graceful movements of the sportive fish, amuses himself with the tremulous image of the quivering leaf that plays upon the aqueous surface, the moving shadow of the flying cloud, and the gently waving fields. His ear is saluted by the plaintive murmurs of the sounding rill; and he listens to the mild zephyrs, whispering peace, and wafting from the groves the melody of their warbling tenants. He is charmed with the order and beauty, that reign through the sequestered dale; and by the principle of assimilation, all the powers of his soul are attuned to the harmony and happiness that prevail around him.

Then, standing on some Alpine height, he looks abroad on the ample prospect, and surveys its bold and striking features; or sublimely bending, he contemplates the majestic river rolling beneath and rushing down a sounding cataract.

Does the roar of the water fall suggest the idea of the thunder storm? the horizon is instantly darkened, by the fast accumulating vapours. He sees a dark portentous cloud roll majestically up the western sky its huge projections. The quick and vivid lightning plays upon its surface; and he hears the rumbling of far distant thunder. As the storm in all its grandeur approaches, his soul feels a pleasing elevation—she assumes her native dignity—she unfolds her noblest powers, and displays herself in majesty equal to the sublimity of the scene. Rising, the mental man seats himself on the brow of the thunder cloud, and beckoning the elements to their post, leads on the martialed host of fire, rain and hail. Now he rides the vollied lightning that fires the arch of heaven—then balances upon the rattling thunder, that strikes the mountains, reverberates among the hills, and rolls through the forest.

X.

No. 3—"On the Inspiration of the Sacred Scriptures," shall appear in our next.

From the Recorder and Telegraph.

REVIVAL IN STRATTON, Vt.

In the Autumn of 1824, a very pleasing, and powerful work of divine grace commenced here, which continued about four months. During this period, about 50 persons cherished a hope in the Redeemer, and gave evidence of having passed from death unto life. The work advanced, from its commencement to the close, with an unusual degree of stillness and decorum. Our meetings were frequent and crowded, for several weeks; and sinners were pricked in the heart, as on the day of Pentecost, crying "men and brethren, what shall we do?" During the revival, several persons who came in from towns adjacent, with motives, according to their own account, no better than Zaccheus had when he ascended the sycamore tree, were like him brought down at the feet of Jesus, and made to hope in his mercy.

Revival in Abington.—We have been informed that a powerful work of divine grace has recently commenced in Rev. Mr. Spring's Congregation in Abington, Mass. More than 20 already entertain a hope of having experienced a change of heart, and the prospect, of a more abundant spiritual harvest is daily increasing. *N. H. Rep.*

Revival in Africa.—A letter recently received from the American colony of Liberia, in Africa, says, "Unexampled prosperity now exists in the colony, and God has blessed it with a earnest attention to the things of religion. About thirty have recently made a profession of faith in Christ.

The Slave Trade.—A letter from an officer of the British frigate Maidstone states, that since that vessel had been on the African coast, nearly 2000 poor wretched slaves had been released. One vessel, of 120 tons, had 336 men and boys and 141 women and girls; the men's room was about 20 feet square, and three feet two inches high: the women had a place, nine feet aft, eighteen feet forward, and four feet high; thus, 336 men and boys were crammed into a space of 20 feet square. When the ship was boarded, the women were on their knees crying for mercy, and 50 of the men in silence waiting their final doom, (for so the Portuguese traders had assured them;) but when by means of an interpreter, they were assured of protection of their lives, and of intended location in a spot where they would be free, the transition from despair to joy was overwhelming; they knelt down, they wept, they kissed the feet, the hands, and the dress, of every bystander: the scene was touching and over-powering.

The Hamburgh papers announce the ratification of the treaty between England and Sweden, for the suppression of the slave trade.—*Col. Star.*

Cumberland College.—At a meeting of the Board of Trustees, resolutions were proposed by the Rev. P. Lindsley, D. D. President of this College, and unanimously adopted, for the endowment of a Professorship to be denominated "The La Fayette Professorship of Cumberland College," in honour of the "Nation's Guest:" and for the endowment of a Professorship to be denominated "The Jackson Professorship of Cumberland College," in honour of Gen. Andrew Jackson, the "Hero of New Orleans:" and for opening subscription books and papers in the several counties of the state of Tennessee with a view of carrying these objects into effect.

Pittsburgh Rec.

According to an official statement of the number of the members of Oxford University, England, in January 1825, there were 2,116 members of convocation, and 4,600 members on the books. *Ib.*

The chancellor of the British Exchequer, in his estimate of the Expenditures of the present year, includes the sum of $1,000,000, to be paid to the United States, as compensation for slaves taken under British protection during the late war.

The Burmese army, of 60,000 men, was totally defeated by the British in December last, after a series of engagements, which lasted seven days, having lost 5000 men and 300 cannon.

Blasphemy.—In the University of Vienna there was lately a Professor of Philosophy, named Rembold, who, in his public lectures, had the horrible audacity to accuse our blessed Saviour of Suicide! The Austrian Government could do no less than remove him from his professorship; and in his place was appointed a Mr. Madalenez. The appointment of the latter caused a riot among the students, who supported Rembold.

Lord Powerscourt's Will.—The Right Hon. Richard Visc. Powerscourt, who lately died in England, left by his will one thousand pounds for his countrymen in Ireland, for the purpose of supporting missionaries to teach the glad tidings of salvation to this benighted people—one thousand pounds for the same purpose in India—one thousand pounds for the poor Blacks in, and arriving at and in the Island of Sierra Leone. He also desired his executors to spend in the service of his Lord, and Master, and Redeemer, the sum of two thousand pounds annually out of his estate, until his son Richard should attain the age of twenty-one years.

N. Y. Observer.

A Dreadful Accident.—Mr. Joshua Young, of Stokes county, N. C. on his return from a visit to some of his friends in Henry county, Va., on the 21st ult in crossing the Mayo river, the wagon upset with himself, his wife, their two little daughters, one 9, the other 12 years of age, and Mrs. Young's niece, about 18 years of age; and dreadful to relate, every one of them perished.—*Danville Sent.*

A DETACHED THOUGHT.

A philosopher has observed, that Romance writers and Poets give a certain grace to misfortune and wretchedness. The imagination accustoms itself to this delicacy of fiction, and experiences a kind of repugnance when poverty and sickness do not present the same in reality. This disgust extinguishes compassion, and at the time when assistance is most necessary, prevents its being given.

POETRY.

Communicated for the Western Luminary, by female friend of Logan county, Ky.

ACROSTICK.

Eternity! how awful is the sound!
Life too, how short, at its remotest bound.
If then I'm mortal, yet can never die,
Zealous I'll be, to gain a seat on high!
A happiness that never will decay,
For God himself creates that blessed day.
While in this varying scene I act my part,
Attract, dear Lord, and fix this wand'ring heart.
Let not Youth's vanities engage my mind;
Keep me from vice, and those to vice inclin'd.
Erect a throne of peace, for Heav'n my heart prepare,
Reigning thyself o'er each emotion there!

THE STAR LIGHT NIGHT.

From the Spanish of Louis de Leon.

I GAZE upon yon orbs of light,
The countless stars that gem the sky:
Each in its sphere, serenely bright,
Wheeling its course,—how silently!
While in the mantle of the night,
Earth and its cares and troubles lie.

Temple of light and loveliness,
And throne of grandeur! can it be
That souls, whose kindred loftiness
Nature hath fram'd to rise to thee,
Should pine within this narrow place,
This prison of mortality?

What madness from the path of right
Forever leads our steps astray,
That reckless of thy pure delight,
We turn from this divine array,
To chase a shade that mocks the sight,—
A good that vanisheth away?

Man slumbers heedless on, nor feels,
"To dull forgetfulness a prey,"
The rolling of the rapid wheels
That call the restless hours away
While every passing moment steals
His lessening span of life away.

Awake, ye mortals, raise your eyes
To yon eternal starry spheres —
Look on these glories of the skies!
Then answer, how this world appears,
With all its pomps and vanities,
With all its hopes and all its fears.

What, but a speck of earth at last,
Amidst the' illimitable sky,
A point that sparkles in the vast
Effulgence of yon galaxy:
In whose mysterious rounds the past,
The present and the future lie.

Who can look forth upon this blaze
Of heavenly lamps so brightly shining;
Through the unbounded void of space,
A hand unseen their course assigning,
All moving with unequal pace,
Yet in harmonious concord joining:

Who that has seen these splendors roll,
And gaz'd on this majestic scene,
But sigh'd to 'scape the world's control,
Spurning its pleasures poor and mean,
To burst the bonds that bind the soul,
And pass the gulf that yawns between?

There, in their starry halls of rest,
Sweet peace and joy their homes have made;
There, in the mansions of the blest,
Diviner love his throne hath laid,
With ever during glory grac'd,
And bliss that cannot fly nor fade,

O boundless beauty! let thy ray
Shine out unutterably bright;
Thou placid pure eternal day,
That never darken'st into night;
Thou spring whose ever green array
Knows not the wasting winter-blight,

O fields of never dying green,
Bright with innumerable flowers!
O crystal rills that glide between!
O shady vales and sunny bowers!
Hath mortal eyes these glories seen,
Yet clung to such a world as ours?

——:o:o:o:o:o:——

ON THE NEED OF GRACE.

There is something so remarkable in the genius and spirit of the Gospel, that it is not to be understood by any force of speculation and investigation! Baxter attempted this method, and found it vain. The state of the heart has the chief influence, in the search after truth. Humility, contrition, simplicity, sanctity—these are the handmaids of the understanding in the investigation of religion. CECIL.